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THE
H A N D - B O O K

OF THE
CHAPTER:

CONTAINING
MONITORIAL INSTRUCTIONS

IN THE DEGREES OF
MARK MASTER, PAST MASTER, MOST EXCELLENT
MASTER, AND ROYAL ARCH;

ADAPTED TO THE
WORK AND LECTURES

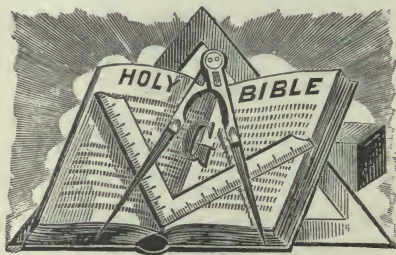
OF THE
GRAND CHAPTER OF CALIFORNIA,

AS ADOPTED SEPTEMBER, 1855.

TOGETHER WITH THE
CEREMONIES OF CONSTITUTING AND DEDICATING CHAPTERS
AND THE INSTALLATION OF OFFICERS.

BY THOMAS H. CASWELL,
GRAND LECTURER.

SAN FRANCISCO:
FRANK EASTMAN & CO., PRINTERS.
1878.



PREFACE.

THE want of a Monitor for the Chapter Degrees, in conformity with the Work and Lectures as practiced in the jurisdiction of California, has long been felt ; and the Grand Chapter, at its last Annual Convocation, wisely directed that one should be prepared.

The undersigned, having been charged with the performance of that duty, has carefully avoided everything like invention, and has endeavored to give a faithful outline of the ritual as adopted by the Grand Chapter at its Special Convocation in September, 1855 ; with such extracts and illustrations from the best Masonic writers as seemed plainly to comport therewith. The committee who submitted the work then adopted, hailed from jurisdictions widely separated, and represented systems of work differing materially in everything save in the *essentials* of the Royal Art. Each had prejudices, engrafted by time, to contend against and to strive for ; but in their conferences each recognized the many excellences of the others. Preferences and prejudices were alike forgotten ; and with most praiseworthy unanimity our present ritual, combining the beauties of all, was agreed upon and recommended for adoption. That those eminent men and Masons, so zealous in their labors and unselfish

in their aims, may be held in grateful remembrance by the Royal Craft of California, their names are here inserted, viz. :

- Comp. ORANGE H. DIBBLE, of New York ;
“ ISAAC DAVIS, of Ohio ;
“ CHARLES M. RADCLIFF, of Ohio ;
“ TOWNSEND A. THOMAS, of Tennessee ;
“ WILLIAM H. HOWARD, of Louisiana.

The HAND-BOOK is almost exclusively, as already intimated, a compilation,—the publications of no less than four different authors having been used in its preparation, viz. : *Moore's New Masonic Trestle-Board*, *Cross's Chart*, *Mackey's Book of the Chapter*, and *Sickles' Monitor* ; all of which works it has heretofore been necessary to possess and study before High Priests elect could qualify themselves for installation. To obviate the confusion thus liable to arise, and at the same time to give, as a connected whole, the monitorial portions of our ritual, this work was undertaken : hence the absence of everything like comment upon the history or symbolism of either the intermediate degrees or the Royal Arch.

Trusting that the “ Hand-Book ” may fully meet the wants heretofore existing, it is respectfully submitted for the favorable consideration of the Royal Craft of California.

THOMAS H. CASWELL.

NOVEMBER 22, 1878.

MARK MASTER.

In the jurisdiction of California a Lodge of Mark Master Masons is composed of *five* or more. The number of officers necessary to a proper conferring of the degree, is nine, (besides the Treasurer, Secretary, and Tyler, whose duties and stations correspond with those of the symbolic degrees,) and are as follows:—

RIGHT WORSHIPFUL MASTER,
SENIOR WARDEN,
JUNIOR WARDEN,
MASTER OF CEREMONIES,*
SENIOR DEACON,*
JUNIOR DEACON,*
MASTER OVERSEER,
SENIOR OVERSEER,
JUNIOR OVERSEER.

These offices are filled by the officers of the Chapter in the following order:—

* Not named in the opening ceremonies.

The High Priest.....as....Right Worshipful Master ; *
 The King.....as....Senior Warden ; *
 The Scribe.....as....Junior Warden ;
 The Captain of the Host.....as....Master of Ceremonies ;
 The Principal Sojourneras....Senior Deacon ;
 The Royal Arch Captain.....as....Junior Deacon ;
 The Master of the 3d Vail.....as....Master Overseer ;
 The Master of the 2d Vail.....as....Senior Overseer ;
 The Master of the 1st Vail.....as....Junior Overseer.

The symbolic color of the Mark Degree is purple; but as Mark Lodges are always held under the warrant of a Royal Arch Chapter, the collars, aprons and jewels of the Chapter are used in conferring the degree.

A brother receiving this degree is said to be "advanced to the honorary degree of Mark Master."

OPENING.



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* In certain parts of the Ritual the R. W. Master is styled M. E. King Solomon; and the Senior Warden as Senior Grand Warden.

CHARGE

TO BE READ AT OPENING THE LODGE.

Wherefore, brethren, lay aside all malice, and guile, and hypocrisies, and envies, and all evil speakings. If so be ye have tasted that the Lord is gracious ; to whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious ; ye also, as living stones, be ye built up a spiritual house, an holy priesthood, to offer up sacrifices acceptable to God.

Brethren, this is the will of God, that, with well-doing, ye put to silence the ignorance of foolish men. As free, and not as using your liberty for a cloak of maliciousness, but as the servants of God. Honor all men ; love the Brotherhood ; fear God. AMEN.

Response: So mote it be.

The R. W. Master, after declaring "a Lodge of Mark Master Masons to be duly opened in this place, and in order for business," seats the brethren. He then

states the purpose for which the Lodge was convened, naming the brother who is to be advanced, and if there are no objections, he will direct the Senior Deacon to "take such assistance as may be necessary, and repair to the ante-room ; take charge of the brother, properly prepare, and introduce him."

RITUAL.

SECTION I.

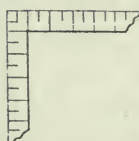
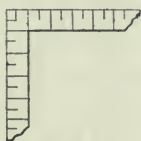
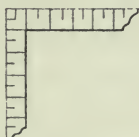
The ceremonies which follow strikingly illustrate the foundation and history of the degree, and exemplify the method by which the idle and unworthy were detected and punished, and display one of the principal events which characterizes this degree. A variety of interesting circumstances connected with the building of King Solomon's Temple are also detailed, and the marks of distinction which were in use among our ancient brethren are explained.





“Workmen from the quarries with work for inspection.”

* * * * *



“Good work—Square work.”

* * * * *

——“What is the day and the hour?”

——“It is the sixth day and the sixth hour.”

* * * * *

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“Impostor.”

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* * * * *

The brother will “again repair to the quarries in charge of the Overseers ; with the assurance, that when he has wrought diligently, and exhibited a satisfactory specimen of his skill to entitle him to wages, he

shall not only receive wages, but be taught how to receive them."

* * * * *



"A workman from the quarries with a specimen of his skill."

* * * * *

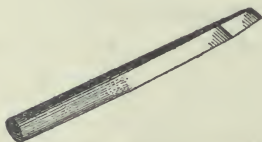
Prepared for the fourth degree of Masonry.

SECTION II.

RECEPTION.



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The symbolic use of the *engraver's chisel*, under the pressure of the *mallet*, is one of the first things to which the attention of the brother is directed in this section.

“The Chisel is an instrument made use of by operative Masons to cut, carve, mark, and engrave their work, that it may be the more readily known and distinguished when carried up for any part of the building. But we, as Mark Master Masons, are taught to make use of it for a more noble and glorious purpose—to cut, carve, mark, and indelibly engrave upon the mind and conscience those truly Masonic virtues, silence and circumspection.”



Then he brought me back by the way of the gate of the outward sanctuary, which looketh toward the East, and it was shut.



Then said the Lord unto me : This gate shall be shut, it shall not be opened, and no man shall enter in by it ; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut.

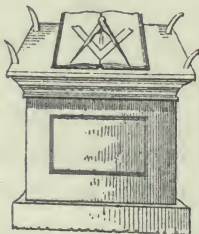


It is for the prince ; the prince, he shall sit in it to eat bread before the Lord ; he shall enter by the way of the porch of that gate, and shall go out by the way of the same.



And the Lord said unto me, Son of man, *mark well*, and behold with thine eyes, and hear with thine ears, all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof ; and mark well the entering in of the house, with every going forth of the sanctuary.

* * * * *



* * * * *



“My brother, this was not done to impose upon you, nor to trifle with your feelings ; but to impress most strongly upon your mind this fact—that you are never to turn away a brother in distress, who presents you his mark, without giving him at least a quarter of a dollar.

This degree was instituted by King Solomon, not only as an honorary reward for the faithful of the Craft, but also to render it impossible for a Mark Master Mason ever to want for the necessities of life, when the value of his mark would procure them.

A brother would not be likely to present his mark to one so poor that he could not, by some means, raise a quarter of a dollar ; nor would a brother place another in a position to violate his O. B. The brethren of this Lodge well knew that a demand for this amount would be made of you ; and therefore, in a manner unknown to you, provided you with the means of redeeming

your pledge. This is the way in which Masons should ever dispense their charities ; should you meet a brother in distress, you will relieve his wants, and, if possible, not even let him know where the relief came from.

“You will now arise, salute the Junior and Senior Wardens, and convince them that you have been regularly obligated a Mark Master Mason.”

* * * * *

The work is right in the South.

The work is right in the West.

* * * * *

* * * * *



This is the stone which was set at naught of you builders, which is become the head of the corner. Acts, iv. 11.

Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner? Matt. xxi. 42.

And have ye not read this scripture, The stone which the builders rejected is become the head of the corner? Mark xii. 10.

What is this, then, that is written: The stone which the builders rejected is become the head of the corner? Luke xx. 17.

He that hath *an ear* to hear, let him hear. Rev. iii. 13. * * * * *

— This stone is supposed to be alluded to in a certain passage of scripture, which says:—

To him that overcometh will I give to eat of the hidden manna; and I will give him a *white stone*, and in the stone a *new name* written, which no man knoweth, saving he that receiveth it. Rev. ii. 17.

This, you see, is a *white stone*; *

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The WORKING TOOLS of a Mark Master are the CHISEL and MALLET.

THE CHISEL

Morally demonstrates the advantages of discipline and education. The mind, like the diamond in its original state, is rude and unpolished; but as the effect of the chisel on the external coat soon presents to view the latent beauties of the diamond, so education discovers the latent virtues of the mind, and draws them forth to range the large field of matter and space, to display the summit of human knowledge, our duty to God and to man.

THE MALLET

Morally teaches to correct irregularities and to reduce man to a proper level, so that, by quiet deportment, he may, in the school of discipline, learn to be content. What the mallet is to the workman, enlightened reason is to the passions: it curbs ambition, depresses envy, moderates anger, and en-

courages good dispositions; whence arises, among good Masons, that comely order,

“ Which nothing earthly gives, or can destroy ;
The soul’s calm sunshine, and the heart-felt joy.”

“ The LECTURE of this degree is given by an interchange of questions and answers between the R. W. Master and some brother of the Lodge. Bro. ————, you will answer the questions for the brother’s benefit.” *

*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*

CHARGE.

BROTHER :—

I congratulate you on having been thought worthy of being advanced to this honorable degree of Masonry. Permit me to impress it upon your mind, that your assiduity should ever be commensurate with your duties, which become more and more extensive as you advance in Masonry.

* The S. W. is the brother called upon, and should be thoroughly qualified to answer. If he is not, the R. W. can call upon any brother who is.

In the honorable character of Mark Master Mason, it is your duty to endeavor to let your conduct in the Lodge, and among your brethren, be such as may stand the test of the Grand Overseer's square ; that you may not, like the unfinished and imperfect work of the negligent and unfaithful of former times, be rejected and thrown aside as unfit for that spiritual building—that house not made with hands—eternal in the heavens.

While such is your conduct, should misfortune assail you, should friends forsake you, should envy traduce your good name, and malice persecute you, yet may you have confidence that among Mark Master Masons you will find friends who will administer relief to your distresses, and comfort your afflictions ; ever bearing in mind, as a consolation under all the frowns of fortune, and as an encouragement to hope for better prospects, that *the stone which the builders rejected* (possessing merits to them unknown) *became the chief stone of the corner.*

CLOSING.

The ceremony of closing, when properly conducted, is peculiarly interesting.

* * * * *

“The Master of Ceremonies will assemble the Craft for the purpose of passing the Senior Grand Warden’s Department to receive their wages.”

* * * * *

The following song is sung:—

Tune—“America.”

Mark Masters, all appear
Before the Chief O’erseer,
In concert move.

Let him your work inspect
For the Chief Architect ;
If there be no defect,
He will approve.

You who have passed the Square,
For your rewards prepare,
Join heart and hand ;
Each with his mark in view,
March with the just and true ;
Wages to you are due,
At your command.

Hiram, the widow's son,
 Sent unto Solomon
 Our great Key-stone ;
 On it appears the name
 That raises high the fame
 Of all to whom the same
 Is truly known.

Now to the Westward move,
 Where, full of strength and love,
 Hiram doth stand.
 But if impostors are
 Mixed with the worthy there,
Caution them to beware
 Of the right hand.

* * * * * * * *
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The following passage from the Book of
 the Law is read:—

Matt. xx. 1-16.

“For the kingdom of heaven is like unto
 a man that is an householder, which went
 out early in the morning to hire laborers
 into his vineyard. And when he had agreed
 with the laborers for a penny a day, he sent
 them into his vineyard. And he went out
 about the third hour, and saw others stand-

ing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right, I will give you. And they went their way. And again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the Lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more, and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us which have borne the burden

and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong : didst thou not agree with me for a penny ? Take that thine is, and go thy way ; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own ? Is thine eye evil because I am good ? So the last shall be first, and the first last : for many be called, but few chosen."

* * * * *

Now to the praise of those
Who triumphed o'er the foes
Of Masons' arts ;
To the praiseworthy three
Who founded this degree ;
May all their virtues be
Deep in our hearts.

* * * * *

Then may the blessing of Heaven rest upon us, and all regular Masons ! May brotherly love prevail, and every moral and social virtue cement us ! Amen.

Response : So mote it be.

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PAST MASTER.

A Lodge of Past Masters is composed of *three*, or more ; the

RIGHT WORSHIPFUL MASTER,
SENIOR WARDEN,
JUNIOR WARDEN.

The following officers are also necessary to constitute a perfect Lodge :—

TREASURER,
SECRETARY,
SENIOR DEACON,
JUNIOR DEACON,
TYLER.

The symbolic color of the Past Master's degree is purple ; but for the reason given under the head of "Mark Master," the aprons and jewels of the Chapter are also used in this degree.

A brother receiving the degree of Past Master is said to "have been regularly elected, and presided in the Oriental Chair."

OPENING.



PRAYER,

ON OPENING A LODGE OF PAST MASTERS.

Most holy and glorious Lord God, the Great Architect of the Universe, the giver of all good gifts and graces: Thou hast promised that where two or three are gathered together in thy name, thou wilt be in the midst of them, and bless them. In thy name we assemble, most humbly beseeching thee to bless us in all our undertakings, that we may know and serve thee aright, and that all our actions may tend to thy glory, and to our advancement in knowledge and virtue; and we beseech thee, O Lord God, to bless our present assembling, and to illumine our minds, that

we may walk in the light of thy countenance; and when the trials of our probationary state are over, be admitted into THE TEMPLE "not made with hands, eternal in the heavens." AMEN.

Response: So mote it be.

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RECEPTION.

The *first* of the "General Regulations of the Grand Chapter of California" reads as follows:—

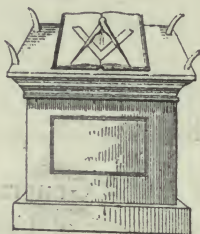
"The degree of Past Master must be conferred upon all candidates, notwithstanding that they may have previously had a degree of that name conferred upon them in a convocation of Past Masters, by virtue of an election to preside over a Lodge of Free and Accepted Masons."

The purpose for which the Lodge was convened having been stated by the R. W. Master, and the brother invited to a seat therein, *an election is regularly held.* The

Master elect is then presented for installation by the S. D., as follows:—

“R. W. Master, I have the pleasure of presenting to you Bro. ———, who has been regularly elected Master of this Lodge, and is now ready for installation.”

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“The various implements of Masonry are illustrative of our conduct in life; and upon this occasion should be carefully enumerated.”



The *Holy Bible*, or Book of the Law, that great light in Masonry, will guide you

to all truth; it will direct your path to the temple of happiness, and point out to you the whole duty of man.



The *Square* teaches us to regulate our actions by rule and line, and to harmonize our conduct by the principles of morality and virtue.



The *Compasses* teach us to limit our desires in every station—that, rising to eminence by merit, we may live respected and die regretted.



The *Rule* directs that we should punctually observe our duty, press forward in the path of virtue, and, neither inclining to the

right nor to the left, in all our actions have eternity in view.



The *Line* teaches the criterion of moral rectitude, to avoid dissimulation in conversation and action, and to direct our steps to the path which leads to a glorious immortality.



The *Book of Constitutions* you are to search at all times. Cause it to be read in your Lodge, that none may pretend ignorance of the excellent precepts it enjoins.



You now receive in charge the *Charter*, by the authority of which this Lodge is

held. You are carefully to preserve and duly transmit it to your successor in office.



You will also receive in charge the By-Laws of your Lodge, which you are to see carefully and punctually executed.



And last, though not least, I present you with this emblem of power. You will do well to observe its use. *One blow* will call a brother to order—and he dare not disobey it. *Two blows* call up the officers of your Lodge. *Three blows* call up the body of your Lodge. *One blow* will seat them again. This, I now intrust to your keeping, not doubting but you will make such good use of it as Masters have done in all ages before.

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[“My brother, you have, no doubt, thought it strange and unusual, to see so much levity and confusion in a Lodge of Free and Accepted Masons, professing nothing but the purest principles of morality and virtue. It is unusual ; and on any other occasion is never indulged in. This levity and confusion, however, have an important moral lesson attached,—and teaches us that we should never aspire to any position which we are not fully qualified to discharge the duties of. It also teaches the impossibility of one man governing the many without the many are at the same time willing to be governed.

“To reign supreme in the hearts and affections of men, must be far more grateful to the noble and benevolent mind, than to rule over their lives and fortunes. And to enable us to enjoy this pre-eminence with honor and satisfaction, it is necessary that we subject our passions and our prejudices to the dominion of reason and charity.”]

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CHARGE.

BROTHER :—

The conferring at this time of a degree which has no historical connection with the other capitular degrees, is an apparent anomaly, which, however, is indebted for its existence to the following circumstances:

Originally, when Royal Arch Masonry was under the government of symbolic Lodges, in which the Royal Arch Degree was then always conferred, it was a regulation that no one could receive it unless he had previously presided as the Master of that or some other Lodge ; and this restriction was made because the Royal Arch was deemed too important a degree to be conferred only on Master Masons.

But, as by confining the Royal Arch to those only who had been actually elected as the presiding officers of their Lodges, the extension of the degree would have been materially circumscribed, and its usefulness greatly impaired, the Grand Master often granted, upon due petition, his dispensation to permit certain Master Ma-

sons (although not elected to preside over their Lodges,) "*to pass the chair*," which was a technical term intended to designate a brief ceremony, by which the candidate was invested with the mysteries of a Past Master, and, like him, entitled to advance in Masonry as far as the Royal Arch, or perfection and consummation of the third degree.

When, however, the control of the Royal Arch was taken from the symbolic Lodges and intrusted to a distinct organization,—that, namely, of Chapters—the regulation continued to be observed, for it was doubtful to many whether it could legally be abolished; and, as the law still requires that the sublime degree of Royal Arch shall be restricted to Past Masters, our candidates are made to pass the chair simply as a preparation and qualification toward being invested with the solemn instructions of the Royal Arch.

The ceremony of passing the chair, or making you in this manner a Past Master, does not, however, confer upon you any official rank outside of the Chapter, nor can

you in a symbolic Lodge claim any peculiar privileges in consequence of your having received in the Chapter the investiture of the Past Master's degree. Those who receive the degree in symbolic Lodges, as a part of the installation service, when elected to preside, have been properly called "Actual Past Masters," while those who pass through the ceremony in a Chapter, as simply preparatory to taking the Royal Arch, are distinguished as "Virtual Past Masters," to show that, with the investiture of the secrets, they have not received the rights and prerogatives of the degree.

With this brief explanation of the reason why this degree is now conferred upon you, and why you have been permitted to occupy the chair, you will retire, and suffer yourself to be prepared for those further and profounder researches into Masonry, which can only be consummated in the Royal Arch degree. * * * * *

CLOSING.



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PRAYER,

AT CLOSING A LODGE OF PAST MASTERS.

Supreme Architect of the Universe, accept our humble praises for the many mercies and blessings which thy bounty has conferred on us, and especially for this friendly and social intercourse. Pardon, we beseech thee, whatever thou hast seen amiss in us since we have been together ; and continue to us thy presence, protection, and blessing. Make us sensible of the renewed obligations we are under to love thee supremely, and to be friendly to each other. May all our irregular passions be subdued, and may we daily increase in *Faith, Hope,*

and *Charity*, but more especially in that *Charity* which is the bond of peace, and the perfection of every virtue. May we so practice thy precepts that we may finally obtain thy promises, and find an entrance through the gates into the temple and city of our God. AMEN.

Response : So mote it be.

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NOTE.—The portion of the lecture included within the brackets, is only to be used when the degree is conferred in what is termed “*the long way*.”—Omitting that, the ceremony is appropriate for the “*short way*”—which in most instances is preferable, and is strongly recommended.

MOST EXCELLENT MASTER.

A Lodge of Most Excellent Masters is composed of *three* or more :

MOST EXCELLENT MASTER,
SENIOR WARDEN,
JUNIOR WARDEN,

With the following additional officers :—

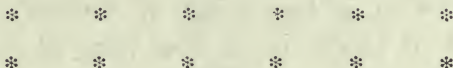
TREASURER,
SECRETARY,
MASTER OF CEREMONIES,
SENIOR DEACON,
JUNIOR DEACON,
TYLER.

The ceremonies commemorated in this degree, particularly refer to the completion and dedication of the temple. The symbolic color is, like that of the fourth and fifth degrees, *purple*; but the Chapter jewels and aprons are usually worn for the reason already assigned.

A brother receiving this degree is said to be “received and acknowledged a Most

Excellent Master,"—and is an acknowledgment of the merits and *skill* of those upon whom it is conferred.

OPENING.



The following psalm is read at the opening :—

PSALM XXIV.

The earth is the Lord's and the fullness thereof; the world and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord, or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face, O Jacob. Lift up your

heads, O ye gates; and be ye lifted up, ye everlasting doors, and the King of Glory shall come in. Who is this King of Glory? The Lord, strong, and mighty; the Lord, mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors, and the King of Glory shall come in. Who is this King of Glory? The Lord of Hosts, he is the King of Glory. AMEN.

Response : So mote it be.

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A Lodge of Most Excellent Master Masons being declared open, and the purpose for which it was convened having been stated, the Master of Ceremonies is directed to "repair to the ante-room, take charge of the brother, and properly prepare and introduce him."

RECEPTION.



I was glad when they said unto me, Let
us go into the house of the Lord.



Our feet shall stand within thy gates, O
Jerusalem. Jerusalem is builded as a city
that is compact together.



Whither the tribes go up—the tribes of
the Lord—unto the testimony of Israel, to
give thanks unto the name of the Lord.



For there are set thrones of judgment—
the thrones of the house of David.



Pray for the peace of Jerusalem ; they
shall prosper that love thee. Peace be
within thy walls, and prosperity within thy
palaces.

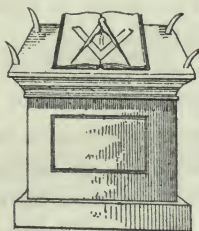


For my brethren and companions' sakes,
I will now say, peace be within thee ; be-
cause of the house of the Lord, our God, I
will seek thy good.

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* * * * *

The work is right in the South.
The work is right in the West.

* * * * *

——“Is not this the day that was set apart for the dedication of the Temple, and the celebration of the Cape-stone?”

——“This is the day that was set apart for the dedication of the Temple and the celebration of the Cape-stone.”

* * * * *

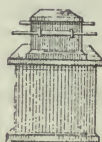
The following ode is sung :—

ALL hail to the morning
That bids us rejoice ;
The Temple's completed,
Exalt high each voice.

The Cape-Stone is finished,
Our labor is o'er ;
The sound of the Gavel
Shall hail us no more.

To the Power Almighty, who ever has guided
The tribes of old Israel, exalting their fame,
To Him who hath governed our hearts undivided,
Let's send forth our voices to praise His great name.

Companions, assemble
On this joyful day ;
(The occasion is glorious,)
The Key-Stone to lay ;
Fulfilled is the promise,
By the ANCIENT OF DAYS,
To bring forth the Cape-Stone
With shouting and praise.



There is no more occasion for level or plumb-line,
For trowel or gavel, for compass or square ;
Our works are completed, *the ARK safely seated*,
And we shall be greeted as workmen most rare.



Now those that are worthy,
Our toils who have shared,
And proved themselves faithful,
Shall meet their reward.
Their virtue and knowledge,
Industry and skill,
Have our approbation,
Have gained our good will.



We accept and receive them, Most Excellent Masters,
Invested with honors and power to preside ;
Among worthy Craftsmen wherever assembled,
The knowledge of Masons to spread far and wide.

And King Solomon stood before the
Altar of the Lord, in the presence of all the
congregation of Israel, and *spread forth*
his hands, and said :—

O LORD GOD of Israel, there is no GOD
like thee in Heaven, nor in the earth; which
keepest covenant, and showest mercy unto

thy servants that walk before thee with all their hearts. Now then, O LORD GOD of Israel, let thy word be verified, which thou hast spoken unto thy servant David. But will GOD in very deed dwell with men on the earth? Behold, heaven, and the heaven of heavens, cannot contain thee; how much less this house which I have builded! Have respect, therefore, to the prayer of thy servant, and to his supplication, O LORD GOD, to hearken unto the cry and the prayer which thy servant prayeth before thee; that thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldst put thy name there; to hearken unto the prayer which thy servant prayeth towards this place.

Hearken, therefore, unto the supplications of thy servant, and of thy people Israel, which they shall make towards this place; hear thou from thy dwelling place, even from heaven; and, when thou hearest, forgive. AMEN.

Response: So mote it be.



2 CHRON. VII. 1-4.

“Now, when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house; and the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house.

“And when the children of Israel *saw* how the fire came down, and the glory of the Lord upon the house, they *bowed themselves*, with their faces to the ground, *upon the pavement*, and worshipped and praised the Lord, saying, *For he is good; for his mercy endureth forever.*”

ALMIGHTY JEHOVAH !

Descend now and fill
This Lodge with thy glory,
Our hearts with good will !
Preside at our meetings ;
Assist us to find
True pleasure in teaching
Good will to mankind.

Thy *Wisdom* inspired the great Institution;
Thy *Strength* shall support it till nature expire ;
And when the creation shall fall into ruin,
Its *Beauty* shall *rise* through the midst of the
fire !

* * * * *



The brethren will clothe themselves and
be seated.

LECTURE.

BROTHER :—

The degree of Most Excellent Master is regarded, among Masons, as one of the Most beautiful of the Order. It was instituted by * * at the completion and dedication of the Temple; not only as a reward for the faithful and meritorious of

the Craft, but as a substitute also for the * of a * * that had been promised them; but which, owing to the untimely death of the Grand Master * * it was impossible for * * to communicate. This, therefore, was instituted instead; and with it, the Craft were satisfied.

None but the meritorious and praiseworthy; none but those who, through diligence and industry, have advanced far towards perfection; none but those who have been seated in the *Oriental Chair*, by the unanimous suffrages of their brethren, can be admitted to this degree of Masonry.

In the original establishment, when the Temple of Jerusalem was finished, and the Fraternity celebrated the cape-stone with great joy; it is demonstrable that none but those who had proved themselves to be complete masters of their profession, were admitted to this honor; and, indeed, the duties incumbent on every Mason who is received and acknowledged a Most Excellent Master, are such as render it indispensable that he should have a correct knowledge of all the preceding degrees.

The foundations of the Temple were laid by King Solomon, in the year of the world, 2992, and the building was finished in the year 3000. About seven years and six months were consumed in its erection. It was dedicated in the year 3001, with great solemnity, and in the presence of the assembled people of Israel, to the worship of Jehovah, who condescended to make it the place of the special manifestation of his glory.

Perhaps no structure, erected either before or since, is to be compared with it, for its exactly proportioned and beautiful dimensions. Its various courts and other apartments were capable of holding 300,000 people. It was adorned with 1453 columns of the finest Parian marble, twisted, sculptured, and voluted ; and 2906 pilasters, decorated with magnificent capitals. The Oracle and Sanctuary were lined with massive gold, adorned with embellishments in sculpture, and set with numerous gorgeous and dazzling decorations of diamonds and all kinds of precious stones. In the emphatic language of Josephus, "the whole

Temple shined, and dazzled the eyes of such as entered it, by the splendor of the gold that was on every side of them." The multitude, on beholding it, were struck with bewildering amazement, and *raised their hands* in astonishment and *admiration* at its wondrous magnificence.

Nothing ever equaled the splendor of its consecration. Israel sent forth her thousands, and the assembled people beheld, in awful adoration, the vast sacrifice of Solomon accepted. The flame descended upon the altar and consumed the offering; the shadow and glory of the Eternal proclaimed His presence between the cherubim, and the voice of His thunders told to the faithful of the Craft that the perfectness of their labor was approved.

CHARGE.

BROTHER :—

Your reception to this degree of Masonry is a proof of the good opinion the brethren of this Lodge entertain of your Masonic abilities. Let this consideration induce you to be careful of forfeiting, by

misconduct and inattention to our rules, that esteem which has raised you to the rank you now possess.

It is one of your great duties, as a Most Excellent Master, to dispense light and truth to the uninformed Mason ; and I need not remind you of the impossibility of complying with this obligation, without possessing an accurate acquaintance with the lectures of each degree.

If you are not already completely conversant in all the degrees heretofore conferred on you, remember that an indulgence, prompted by a belief that you will apply yourself with double diligence to make yourself so, has induced the brethren to accept you.

Let it, therefore, be your unremitting study to acquire such a degree of knowledge and information as shall enable you to discharge with propriety the various duties incumbent on you, and to preserve unsullied the title—now conferred upon you—of
MOST EXCELLENT MASTER.

CLOSING.



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PSALM XXIII.

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures. He leadeth me beside the still waters. He restoreth my soul. He leadeth me in the paths of righteousness, for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies. Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the

days of my life; and *I will dwell in the house of the Lord forever.* AMEN.

Response: So mote it be.

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THE ROYAL ARCH DEGREE.

SECTION I.

This section explains the manner of opening a Chapter—the number, station, and duties of the officers, and the color of the banners appropriate to the degree. It furnishes many interesting particulars connected with the building of the second Temple. It also illustrates the organization and government of the Chapter, and should, therefore, be carefully studied by every companion who aspires to the dignity of official rank.

A Chapter of Royal Arch Masons is composed of “nine regular Royal Arch Masons, consisting of the—

M. E. HIGH PRIEST,
KING,
SCRIBE,
CAPTAIN OF THE HOST,
PRINCIPAL SOJOURNER,
ROYAL ARCH CAPTAIN, AND
THREE GRAND MASTERS OF THE VAILS.”

Also of a

TREASURER,

SECRETARY,

GUARD, and any convenient number
of members.

Royal Arch Chapters are "dedicated to
Zerubbabel."

A brother receiving the degree is said to
be "exalted to the sublime degree of Royal
Arch Mason."

A Royal Arch Chapter represents "the
Tabernacle which our ancient brethren
erected near the old ruins of King Solo-
mon's Temple."

OPENING.



CHARGE AT OPENING.

Now we command you, brethren, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us. For yourselves know how ye ought to follow us; for we behaved not ourselves disorderly among you. Neither did we eat any man's bread for naught, but wrought with labor and travail day and night that we might not be chargeable to any of you. Not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you: that if any would not work, neither should he eat; for we hear there are some who walk among you disorderly, working not at all, but are busybodies. Now them that are such, we command and exhort, that with quietness they work, and eat their own bread. But ye, brethren, be not weary in well doing. And if any man obey not our word, note that man and have no company with him, that he may be ashamed. Yet count him not

as an enemy, but admonish him as a brother. Now the Lord of peace himself give you peace always. AMEN.

Response: So mote it be.

* * * * *

OUR FATHER, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever and ever. AMEN.

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If the Chapter has been convened for work, the M. E. High Priest will state the

fact, and name the brethren to be exalted; "if there are no objections, Comp. Principal Sojourner, you will repair to the ante-room; take charge of the brethren, and properly prepare and introduce them."

SECTION 2.

This section embodies the ritual of the degree, and is fully supplied with illustrations of historical truth. It contains much that is explanatory of the preceding degrees, (a perfect knowledge of which is essential to the accomplished and well-informed Mason,) and should be carefully studied by every Brother who has been found worthy to be exalted to this sublime degree.

RECEPTION.



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"Whosoever humbleth himself, the same shall be exalted."

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Brethren, you have just passed * *
 * * * which is to make a lasting im-
 pression upon your minds, that the principal
 secret of this degree can only be communi-
 cated * * * *

You have already been taught, as Ma-
 sons, that, before entering upon any great
 and important undertaking, you should first
 invoke the aid and blessing of God. You
 will therefore kneel for

PRAYER.

O thou Eternal and Omnipotent God,
 who, by thine Almighty Word, didst speak
 into being the stupendous Arch of Heaven,
 and, for the instruction and pleasure of thy
 rational creatures, didst adorn us with

greater and lesser lights, thereby magnifying thy power, and endearing thy goodness unto the sons of men : We humbly adore and worship thine unspeakable perfection. We bless thee, that when man had fallen from his innocence and happiness, thou didst leave him the powers of reasoning, and the capacity of improvement and of pleasure. We thank thee, that amidst the pains and calamities of our present state, so many means of refreshment and satisfaction are preserved unto us, while traveling the *rugged path of life*. Especially would we, at this time, render thee our thanksgiving and praise for the Institution, as members of which we are now assembled, and for all the pleasures we have derived from it. We thank thee, that the few here assembled before thee have been favored with new inducements, and been laid under new and stronger obligations of virtue and holiness. May these obligations, O blessed Father ! have their full effect upon us. Teach us, we pray thee, the true reverence of thy great, mighty, and terrible NAME. Inspire us with a firm and unshaken

resolution in our virtuous pursuits. Give us grace diligently to search thy WORD in the book of nature, and in the Holy Scriptures, wherein the duties of our high vocation are inculcated with Divine authority. May the solemnity of the ceremonies of our Institution be duly impressed on our minds, and have a happy and lasting effect upon our lives! O thou, who didst aforetime appear unto thy servant Moses *in a flame of fire out of the midst of a bush*, enkindle, we beseech thee, in each of our hearts, a flame of devotion to thee, of love to each other, and of charity to all mankind! May all thy miracles and mighty works fill us with dread, and thy goodness impress us with a love of thy holy name! May the *leprosy* of sin be eradicated from our bosoms, and may HOLINESS TO THE LORD be engraven on all our thoughts, words, and actions! May the *incense* of piety ascend continually unto thee from the ALTAR of our hearts, and burn day and night, as a sacrifice of sweet smelling savor, well pleasing unto thee! And since sin has de-

stroyed within us the FIRST TEMPLE of purity and innocence, may thy heavenly grace guide and assist us in rebuilding a SECOND TEMPLE of reformation, and may the glory of this latter house be greater than the glory of the former. So mote it be, AMEN. * * * * * *

ISAIAH XLII, 16.

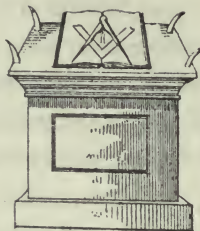
I will bring the blind by a way that they knew not ; I will lead them in paths that they have not known ; I will make darkness light before them, and crooked things straight. These things will I do unto them, and will not forsake them.

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*	*	*	*	*	*	*	*

Arise, pursue your journey, and peace be with you.

EXODUS II, 1, 6.

Now, Moses kept the flock of Jethro, his father-in-law, the priest of Midian ; and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb. And the angel of the LORD appeared unto him in a flame of fire, out of the midst of a bush ; and he looked, and behold the bush burned with fire, and the bush was not consumed. And Moses said, I will *now turn aside*, and *see* this great sight : why the bush is not burnt. And when the LORD saw that he turned aside to

see, God called to him out of the midst of the bush, and said, Moses, Moses! And he said, Here am I. And he said, Draw not nigh hither: *Put off thy shoes* from off thy feet, for the place whereon thou standest is holy ground. Moreover, he said, I am the GOD of thy father, the GOD of Abraham, the GOD of Isaac, and the GOD of Jacob. And Moses hid his face, for he was afraid to look upon God.

2 CHRON. XXXVI. 11, 20.

Zedekiah was one-and-twenty years old when he began to reign, and he reigned eleven years in Jerusalem. And he did that which was evil in the sight of the LORD his GOD, and humbled not himself before Jeremiah the prophet, speaking from the mouth of the LORD. And he also rebelled against King Nebuchadnezzar, and stiffened his neck, and hardened his heart, from turning unto the LORD GOD of Israel.

Moreover, all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen, and polluted the house of the LORD, which

he had hallowed in Jerusalem. And the LORD GOD of their fathers sent to them by his messengers ; because he had compassion on his people, and on his dwelling-place. But they mocked the messengers of GOD, and despised his word, and misused his prophets, until the wrath of the LORD arose against his people, till there was no remedy.

Therefore he brought upon them the King of the Chaldees, who slew their young men with the sword, in the house of their sanctuary, and had no compassion upon young men or maidens, old men, or him that stooped for age ; he gave them all into his hand. And all the vessels of the house of GOD, great and small, and the treasures of the house of the LORD, and the treasures of the King and his princes ; all these he brought to Babylon. And they burnt the house of GOD, *and break down the wall of Jerusalem*, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he

away to Babylon ; where they were servants unto him and his sons, until the reign of the Kingdom of Persia. * *

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Good news ! Good news !

Thus saith Cyrus, King of Persia : The LORD GOD of Heaven hath given me all the kingdoms of the earth, and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people ? His GOD be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD GOD of Israel, which is in Jerusalem.

* * * * *

P.: S.:

Behold, when *I* ^ocame unto the children of Israel, and shall say unto them, The GOD of your fathers hath sent *me* unto you, and they shall say to *me*, What is his name ? what shall *I* say unto them ?

C.: H.:

Thus shalt thou say unto the children of Israel : I AM THAT I AM ; I AM hath sent me unto you.

P.: S.:

* * * * *

SYMBOLIC JOURNEY.

—There are two routes leading up to Jerusalem: one lies through the enemies' country; the other, through the wilderness. Should we take the route through the enemies' country, we are liable to be again taken prisoners, and perhaps suffer a worse captivity than that from which we have just been liberated. We will, therefore, go through the wilderness. * *

—While departing from this, the place of our captivity, let us place our trust in HIM who hath caused our deliverance, and invoke His aid to guide us on our journey.

* * * * *

—— We have now gained the open plain; beyond the limits of that vast city which has been so long the place of our captivity. Where for seventy years our harps have hung upon the willows, and we have borne, impatiently, the burdens imposed upon us by our imperious masters — and where so many of our companions, while vainly waiting for the day of their deliverance, have gone to that long sleep, which knows no waking. But we are of those to whom it has pleased the God of our fathers to grant length of days — to endure our sorrows to a termination — and to behold the downfall of the city of our oppressors. So Babylon is fallen! She, in her pride, was the queen of nations; enriched with the spoils and conquests of ages, from the days of her who brought thither the treasures of Nineveh to him who burned the CITY OF GOD, and plundered the sacred vessels of the sanctuary. But while an imperious successor was reveling in the spoils, and with sacrilegious lips profaned the sacred cups, the finger of the ALMIGHTY wrote his doom upon the

wall : “ *Mene, mene, tekel, upharsin* ” *— *thou art weighed in the balance and found wanting.* Companions, let us kneel and render thanks to Him who hath caused our release, and invoke his aid to guide and protect us on our toilsome journey. * *

PSALM CXLI.

LORD, I cry unto thee: make haste unto me ; give ear unto my voice. Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice. Set a watch, O LORD, before my mouth ; keep the door of my lips. Incline not my heart to any evil thing, to practice wicked works with men that work iniquity. Let the righteous smite me, it shall be a kindness ; and let him reprove me, it shall be an excellent oil. Mine eyes are unto thee, O GOD THE LORD: in thee is my trust ; leave not my soul destitute. Keep me from the snares which they have laid for me, and the gins of the workers of iniquity. Let the wicked fall into their own

* Pronounced, May-nay, may-nay, tay-kel, oo-phar-sin.

nets, while that I withal escape. *So mote it be, Amen.* * * * *

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* ———We appear to be approaching *
 * the ruins of an ancient city. From *
 * the distance we have traveled, and *
 * the direction in which they lie from *
 * Babylon, they must be the ruins of *
 * the ancient city of Rabba. Here *
 * are ruined walls, broken columns and *
 * pilasters ; step carefully, compan- *
 * ions, and we will soon be over this *
 * rough and rugged portion of our *
 * journey. * * * *

——It is a rough and rugged road like the journey of life ; beset with toil and hopeless care ; ever striving to reach the promised goal, we must not despair. Our fathers traversed this wilderness and success was the reward of their patience. Like them, let us place our trust in Jehovah, and patiently pursue our toilsome path. Around us are the everlasting witnesses of God's favor to his chosen people. Yonder is

hoary Sinai, where God spake unto Moses in the thunder and lightning, and gave to man that great table of the law, saying, "Thou shalt have no other Gods before me." Companions, let this be a token for us to obey his commands, and follow not after the abominations of the heathen—that length of days may be our portion, and our children like the fruitful vine. And here, let us again kneel, and render thanks to God, and invoke His aid to guide us on our journey. * *

PSALM CXLII.

I cried unto the LORD with my voice ; with my voice unto the LORD did I make my supplication. I poured out my complaint before him : I showed before him my trouble. When my spirit was overwhelmed within me, then thou knewest my path : in the way wherein I walked have they privily laid a snare for me. I looked on my right hand, and beheld, but there was no man that would know me : refuge failed me : no man cared for my soul. I cried unto thee, O LORD : I said, Thou art my

refuge, and my portion in the land of the living. Attend unto my cry ; for I am brought very low ; deliver me from my persecutors ; for they are stronger than I. Bring my soul out of darkness, that I may praise thy name. *So mote it be, Amen.* *

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* We again appear to be approach- *
 * ing the ruins of some ancient city ; *
 * and being in the confines of Judea, *
 * they must be the ruins of Tadmor *
 * —once a powerful city, built by *
 * King Solomon as a resting-place for *
 * the caravans trading into Egypt. *
 * Again we meet with ruined arches, *
 * broken columns and pilasters. Step *
 * carefully, companions, our troubles *
 * will soon end. Already I see in *
 * the distance the open plain spread- *
 * ing out before us. Step carefully, *
 * &c. * * * *

—— We have now passed the country of the Moabites and Ammonites, who were the

enemies of our people. They refused hospitality to our fathers while traversing this wilderness, and it was then decreed that a Moabite or an Ammonite should not enter into the congregation of the LORD, even to the tenth generation. We may now look down upon that sea which the wrath of GOD caused to hide the wicked city of the plain — an ever-enduring witness of the vengeance which will surely follow those who obey not his commands. And here, in this land given to the children of Israel for their inheritance, let us once more kneel, and render thanks to Him who hath guided us so near to our journey's end, and invoke His aid to guide us through the journey of life. * *

PSALM CXLIII.

Hear my prayer, O LORD ; give ear to my supplications ; in thy faithfulness answer me, and in thy righteousness. And enter not into judgment with thy servant: for in thy sight shall no man living be justified. For the enemy hath persecuted my soul ; he hath smitten my life down to the

ground : he hath made me to dwell in darkness. Therefore is my spirit overwhelmed within me : my heart within me is desolate. Hear me speedily, O LORD ; my spirit faileth ; hide not thy face from me, lest I be like unto them that go down into the pit. Cause me to hear thy loving kindness in the morning, for in thee do I trust : cause me to know the way wherein I should walk ; for I lift my soul unto thee. Teach me to do thy will ; for thou art my God : bring my soul out of trouble, and of thy mercy cut off mine enemies, for I am thy servant. *So mote it be, Amen.* * * *

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* I fear, my companions, that we *
 * are not yet over all our difficulties. *
 * This land of Gilead is full of ruined *
 * cities which felt the wrath of the As- *
 * syrian oppressor. Here, before us, *
 * are the ruined walls and Temples of *
 * Damascus, our ancient rival and en- *
 * emy. We must creep under the *
 * broken arches of its gates, and over *
 * the rubbish of its walls. Step care- *

* fully, companions, and be of good *
 * cheer. Already the towering heights *
 * upon which the sacred city of Jeru- *
 * salem was built are plainly visible, *
 * and our toilsome journey almost *
 * ended. * * * * *

— Rough and rugged as has been our road, and long and toilsome as has been our march, at last it draws to a close. Yonder we behold the ruined walls of Jerusalem, and the glistening tents of our brethren. Let us approach the HOLY PLACE with fear and reverence, and endeavor to make ourselves known to our people.



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EXODUS, IV., 1, 5.

And the LORD said unto Moses, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground ;

and he cast it on the ground, and it became
a serpent ; and Moses fled from before it.
And the LORD said unto Moses, Put forth
thine hand and take it by the tail. And he
put forth his hand and caught it, and it be-
came a rod in his hand. * * *

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EXODUS, IV., 6, 8.

And the LORD said unto Moses, Put now
thine hand into thy bosom ; and he put his
hand into his bosom ; and when he took it
out, behold, his hand was leprous as snow.
And he said, Put thine hand into thy
bosom again ; and he put his hand into his
bosom again, and plucked it out of his bo-
som, and behold, it was turned again as his
other flesh. * * *

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EXODUS, IV., 9.

And the LORD said unto Moses, If they will not believe these two signs, neither hearken unto thy voice, thou shalt take of the water of the river, and pour it upon the dry land ; and the water which thou takest out of the river shall become blood upon the dry land. * * * *

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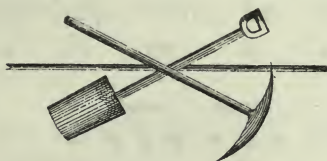
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Enter this the * * into the presence
of the GRAND COUNCIL.

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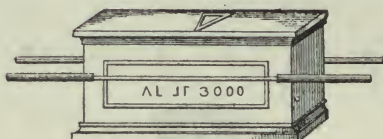
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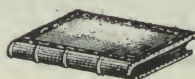
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In the beginning God created the heavens and the earth. And the earth was without form and void; and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters. And GOD said, Let there be Light; and there was light. *Genesis, i., 1, 3.*

GOD spake these words, and said :

I.

I am the LORD THY GOD : Thou shalt have no other GODS but me.

II.

Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them : for I, the LORD thy GOD, am a jealous GOD, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me ; and show mercy unto thousands of them that love me, and keep my commandments.

III.

Thou shalt not take the Name of the LORD THY GOD in vain ; for the LORD will not hold him guiltless, that taketh his Name in vain.

IV.

Remember that thou keep holy the Sabbath day. Six days shalt thou labor, and do all that thou hast to do; but the seventh day is the Sabbath of the LORD THY GOD. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the seventh day, and hallowed it.

V.

Honor thy father and thy mother, that thy days may be long in the land which the LORD thy GOD giveth thee.

VI.

Thou shalt do no murder.

VII.

Thou shalt not commit adultery.

VIII.

Thou shalt not steal.

IX.

Thou shalt not bear false witness against thy neighbor.

X.

Thou shalt not covet thy neighbor's house ; thou shalt not covet thy neighbor's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his.

DEUTERONOMY, XXXI, 24, 26.

And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites which bear the ARK OF THE COVENANT of the LORD, saying, Take this BOOK OF THE LAW, and put it in the side of the ARK OF THE COVENANT OF THE LORD YOUR GOD, that it may be there for a witness against thee. *

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The Book of the Law — long lost, but now found; HOLINESS TO THE LORD.

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EXODUS, XXV., 21.

And thou shalt put the mercy seat above, upon the Ark ; and in the Ark thou shalt put the *Testimony* that I shall give thee.

EXODUS, XVI., 32, 34.

And Moses said, This is the thing which the LORD commandeth: Fill an *Omer of the Manna*, to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take a Pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations. As the Lord commanded Moses, so Aaron laid it up before the testimony to be kept. * * * *



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NUMBERS, XVII., 10.

And the Lord said unto Moses, Bring *Aaron's rod* again before the testimony, to be kept for a token.



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S.: W.:

EXODUS VI., 2, 3.

And GOD spoke unto Moses, and said unto him, I AM THE LORD; and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of GOD ALMIGHTY; but by my name JEHOVAH was I not known to them.

* * * * *

JOHN I., 1, 5.

In the beginning was the WORD: and the WORD was with GOD, and the WORD

was GOD. The same was in the beginning with GOD. All things were made by him: and without him was not anything made that was made. In him was life, and the life was the light of men. *And the light shineth in darkness, and the darkness comprehendeth it not.*

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K.:. E.:.

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K.:. D.:.

COMPANIONS:—You will permit me to express the hope that it is not an idle or vain curiosity, that merely grasps at novelty, which has induced you to receive this sublime degree of Masonry, infinitely more important than all which have preceded it. It is calculated to impress upon our minds a firm belief in the being and existence of a GOD; and it teaches a due reverence for his great and holy NAME.

It also brings to light some of the most important secrets of the Craft, which had laid buried in darkness from the death of the * * * * till the commencement of the erection of the second Temple by Zerubbabel—a period of four hundred and seventy years—and without a knowledge of which the Masonic character is not complete; but having attained to this degree, you are now entitled to a full explanation of the WORKING TOOLS and principal EMBLEMS of a Royal Arch Mason.

The WORKING TOOLS are the SQUARE and COMPASS, which have been presented to your view in every degree of Masonry through which you have passed. The SQUARE teaches us, as Royal Arch Masons, that GOD has made all things square, upright, and perfect. The COMPASS is an instrument used by operative Masons to describe CIRCLES, every part of which is equally near and equally distant from the center.

The CIRCLE is, therefore, a striking EMBLEM of the relation in which the *creature* stands to his CREATOR. As every part of

the circumference of a Circle is equally near and equally distant from its center, so is every creature, whom God hath made, to him equally near and equally distant.

The equilateral, or perfect TRIANGLE, is an EMBLEM of the three essential attributes of DEITY, namely: OMNIPOTENCE, OMNISCIENCE, and OMNIPRESENCE; and as the three equal legs or equal angles form but one triangle, so these three equal attributes constitute but ONE GOD.

The R.: A.: B.:

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LECTURE — HISTORY.

— In the ceremonies through which you have passed this evening, you have been caused to represent two distinct sets of characters. In the first part of our ceremonies you represented three of those noble Giblymites who wrought long at the building of the first Temple, were present at its destruction by Nebuchadnezz-

zar, and carried captive to ^{Babylon} Jerusalem, where they remained servants to him and his sons until the first year of the reign of Cyrus, King of Persia, by whose order they were liberated. From that time forward, and in the remaining portion of our ceremonies, you represented the descendants of those noble Giblymites returning to Jerusalem, under the proclamation of King Cyrus, to aid and assist in rebuilding the City and House of the LORD, without the hope of fee or reward. And as the principal incidents of this degree originated at the rebuilding of King Solomon's Temple, a short history of that edifice cannot be uninteresting to you as a Royal Arch Mason.

This famous fabric was situated on Mount Moriah, near the place where Abraham was about to offer up his son Isaac, and where David met and appeased the destroying angel, who was visible over the *threshing-floor of Ornan the Jebusite*. It was begun in the fourth year of the reign of Solomon; the third after the death of David; four hundred and eighty years after the passage of the Red Sea, and on the

second day of the month Zif, being the second month of the sacred year, which answers to the twenty-first of April, in the year of the world two thousand nine hundred and ninety-two ; and was carried on with such prodigious speed, that it was finished, in all its parts, in little more than seven years.

By the Masonic art, and the wise regulations of Solomon, this famous edifice was erected without the sound of the axe, hammer, or any tool of iron ; for the stones were all hewed, squared, and numbered, in the quarries of Zeredathah, where they were raised ; the timbers were fitted and prepared in the forest of Lebanon, and conveyed by sea in floāts to Joppa, and from thence by land to Jerusalem ; where the fabric was erected by the assistance of wooden instruments prepared for that purpose. And when the building was finished, its several parts fitted with that exact nicety that it had more the appearance of being the handiwork of the Supreme Architect of the Universe, than of human hands.

In the year of the world 3029, King Solomon died, and was succeeded by his son Rehoboam. Soon after this, instigated and led on by Jeroboam, the son of Nebat, ten of the tribes revolted from Rehoboam, and set up a separate kingdom, with Jeroboam at their head. In this manner were the tribes of Israel divided, and under two distinct governments, for two hundred and fifty-four years. The ten revolted tribes became weak and degenerated ; their country was laid waste, and their government overthrown and extirpated by Salmanezer, King of Assyria. After a series of changes and events, Nebuchadnezzar, King of Babylon, having besieged Jerusalem, and raised towers all around the city, so that, after defending it for the space of a year and a half, it was, in the eleventh year of the reign of Zedekiah, King of Judah, surrendered and delivered at midnight to the officers of Nebuchadnezzar, who sacked and destroyed the Temple, and took away all the holy vessels, together with those two famous brazen pillars ; and the remnant of the people that escaped the sword, carried

he away captives to Babylon, where they remained servants to him and his successors, until the reign of Cyrus, King of Persia. Cyrus, in the first year of his reign, being directed by that divine power which invisibly led him to the throne of Persia, issued his famous edict for the liberation of the Hebrew captives, with permission that they should return to their native country, and rebuild the City and House of the LORD. Accordingly, the principal people of the tribes of Judah and Benjamin, with the Priests and Levites, immediately departed for Jerusalem, and commenced the great and glorious work.

REWARD.

— You were promised that your zeal and fidelity * * * * * should not go unrewarded. As a suitable reward therefor, I now appoint you * * * * * and you will do well to qualify yourselves to discharge the duties of those stations, when called upon so to do.

ADDRESS.

And now, my Companions, you have received all the instruction that pertains to our noble Craft.

You have ascended, by regular gradations, to the summit of our sublime and Royal Art.

You have been conducted around the outer courts of the temple, viewed its beautiful proportions, its massive pillars, its starry-decked canopy, its Mosaic pavement, its lights, jewels, and furniture.

You have been introduced into the Middle Chamber, and learned, by the example of our ancient brethren, to reverence the Sabbath day and to keep it holy.

You have entered the unfinished S.: S.:, and there, in the integrity and inflexible fidelity of the illustrious Tyrian, witnessed an example of firmness and fortitude never surpassed in the history of man.

You have wrought in the quarries, and exhibited satisfactory specimens of your skill, and have been taught how to receive, in a proper manner, your Masonic wages.

You have regularly passed the chair, and learned its important duties; a knowledge of which can alone qualify you to preside over the sons of light.

You have been present, and assisted at the completion and dedication of our mystic temple; and for your zeal and fidelity to the Craft, have received the congratulatory title of Most Excellent Master.

You have now witnessed the mournful desolation of Zion, the sack and destruction of the City and Temple of God, and the utter loss, as the world supposed, of all those articles contained in the Holy of Holies.

You have seen the chosen people of God forced by a foreign despot from the pleasant groves and peaceful vineyards of their native Israel, and dragged into captivity on the banks of the far-off Euphrates.

But you have seen those afflicted sons of Zion visited, in the darkest night of their adversity, by a peaceful light from heaven, which guided them over rough and rugged roads to the scene of their former glory.

You have seen them enabled, by the signet of Eternal Truth, to pass the veils that interposed between them and their fondest hopes.

You have seen them successfully engaged in the great and glorious work of rebuilding the HOUSE OF THE LORD.

And finally, you have seen the sacred treasures of the first temple brought to light, and the blessed book restored to the longing eyes of the devout Israelites, to be the rule and guide—the comfort and support—of the people of God throughout all future time.

And, my companions, if, in all these things, you have seen only a series of unmeaning rites—if the spirit of truth has not applied to your hearts the morals of these ceremonies—then, indeed, have we labored in vain, and you have spent your strength for nought.

But I am persuaded to believe better things of you. I trust that you have entered into the spirit of these solemn ceremonies, and understand the full import of these interesting symbols; that all the

forms and ceremonies through which you have passed, from the moment you first trod the outer courts of the temple until your final reception within the vails, have impressed deeply on your minds the great and fundamental principles of our time-honored Institution: for *then*, and *only then*, can you justly claim the noble name of Mason; then, and *only then*, can you feel that friendship, that union, that zeal, and that purity of heart, which should actuate every one who would appropriate to himself the proud title of a workman that needeth not to be ashamed.

CHARGE.

WORTHY COMPANIONS: By the consent and assistance of the members of this Chapter, you are now exalted to the Sublime Degree of Royal Arch Mason. The rites and mysteries developed in this degree, have been handed down through a chosen few, unchanged by time, and uncontrolled by prejudice; and we expect and trust, they will be regarded by you with the same veneration, and transmitted with

the same scrupulous purity to your successors.

No one can reflect on the ceremonies of gaining admission into this place without being forcibly struck with the important lessons which they teach. Here we are necessarily led to contemplate, with gratitude and admiration, the sacred Source from whence all earthly comforts flow. Here we find additional inducements to continue steadfast and immovable in the discharge of our respective duties ; and here we are bound, by the most solemn ties, to promote each other's welfare, and correct each other's failings, by advice, admonition, and reproof.

As it is our earnest desire, and a duty we owe to our Companions of this Order, that the admission of every candidate into this Chapter, should be attended by the approbation of the most scrutinizing eye, we hope always to possess the satisfaction of finding none among us, but such as will promote, to the utmost of their power, the great end of our Institution. By paying due attention to this determination, we ex-

pect you will never recommend any candidate to this Chapter, whose abilities, and knowledge of the preceding degrees, you cannot freely vouch for ; and whom you do not firmly and confidently believe, will fully conform to the principles of our Order, and fulfill the obligations of a Royal Arch Mason. While such are our members, we may expect to be united in one object, without lukewarmness, inattention or neglect ; but zeal, fidelity and affection, will be the distinguishing characteristics of our society, and that satisfaction, harmony and peace may be enjoyed at our meetings, which no other society can afford. * *

CLOSING.



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PRAYER.

By the *Wisdom* of the SUPREME HIGH PRIEST, may we be directed ; by HIS

Strength, may we be enabled ; and by the *Beauty* of virtue may we be incited, to perform the obligations here enjoined on us ; to keep inviolably the mysteries here unfolded to us, and invariably to practice all those duties out of the Chapter, which are inculcated in it. AMEN.

Response : So mote it be.

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CEREMONIES OF THE ORDER.

CONSTITUTING AND DEDICATING A NEW CHAPTER.

1. The new Chapter will meet in its Hall, and open on the Royal Arch Degree.

2. The Grand Officers will meet in an adjoining room, and on being notified by a committee of the new Chapter that its members are ready for their reception, they will proceed to the Chapter room, where, being received by the new Chapter with the Grand Honors, the officers of the new Chapter resign their stations to the Grand Officers.

3. A procession is then formed by the Grand Captain of the Host, as follows, which repairs to the church, or place designated for the performance of the ceremonies :—

Guard.

Mark Masters, by twos.

Past Masters, by twos.

Most Excellent Masters, by twos.

Royal Arch Masons, triangularly, two in front and one behind.

Grand Captain of the Host, as Marshal,

Masters of First and Second Vail.

Master of Third Vail.

Royal Arch Captain, Principal Sojourner.

Captain of the Host.

Secretary and Treasurer.

One Companion carrying Pot of Incense.

Four Companions carrying the Ark.

Three Companions carrying lights, triangularly.

Scribe and King.

High Priest.

Grand Guard.

Members of Grand Chapter, triangularly.

Grand Royal Arch Captain.

Grand Secretary and Grand Treasurer.

Grand Chaplain, Orator.

Deputy Grand High Priest.

Grand Scribe, Grand King.

Grand High Priest.

4. On arriving at the church, or place where the ceremonies are to be performed, the procession halts, faces inwards, and the Grand Officers and others pass through. All being seated, the ceremonies commence as follows :—

5. ANTHEM.

6. All kneeling, the Grand Chaplain will deliver the following

PRAYER.

Almighty and Supreme High Priest of Heaven and Earth! Who is there in

heaven but thee! and who upon earth can stand in competition with thee! Thy OMNISCIENT mind brings all things in review—past, present, and to come; thine OMNIPOTENT arm directs the movements of the vast creation; thine OMNIPRESENT eye pervades the secret recesses of every heart; thy boundless beneficence supplies us with every comfort and enjoyment; and thine unspeakable perfections and glory surpass the understanding of the children of men! Our Father, who art in heaven, we invoke thy benediction upon the purposes of our present assembly. May this Chapter be established to thine honor; may its officers be endowed with wisdom to discern, and fidelity to pursue, its true interests; and may its members be ever mindful of the duty they owe to their God, the obedience they owe to their superiors, the love they owe to their equals, and the good will they owe to all mankind.

Glory be to God on high.

Response.—So mote it be.—AMEN.

7. ORATION.

8. The Grand Captain of the Host will then form the officers of the new Chapter in front of the Grand High Priest.

9. The Deputy Grand High Priest then arises, and, addressing the Grand High Priest, says :—

Most Excellent Grand High Priest,—A number of Companions, duly instructed in the sublime mysteries, being desirous of promoting the honor, and propagating the principles of the Art, have applied to the Grand Chapter for a Warrant to constitute a new Chapter of Royal Arch Masons; which, having been obtained, they are now assembled for the purpose of being constituted, and having their officers installed in due and ancient form.

10. The Grand High Priest directs the Grand Secretary to read the warrant, which is done.

11. The Grand High Priest then says :—

Companions, do you still approve of the officers as named therein ?

12. Being answered in the affirmative, the Grand High Priest rises, and says :—

By virtue of the high power in me vested, I do form you, my respected Companions,

into a regular Chapter of Royal Arch Masons. From henceforth you are authorized and empowered to open and hold a Lodge of Mark Masters, Past Masters, Most Excellent Masters, and a Chapter of Royal Arch Masons; and to do and perform all such things as may thereunto appertain; conforming in all your doings to the Constitution of the General Grand Chapter of Royal Arch Masons of the United States, and of the Grand Chapter of the State of California. And may the God of your fathers be with you, guide, and direct you in all your doings.

13. The Ark of the Covenant, and the furniture, clothing, jewels, and implements belonging to the Chapter, (having been previously placed in the center, in front of the Grand High Priest,) are now uncovered.

DEDICATION.

14. The Grand Chaplain, with the pot of incense in his hands, says:—

To our Most Excellent Patron Zerubbabel, we solemnly dedicate this Chapter. May the blessing of our Heavenly High Priest descend and rest upon its members,

and may their felicity be immortal. Glory be to God on high.

Response: As it was in the beginning, is now, and ever shall be, world without end. AMEN.

15. MUSIC, OR AN ODE.

INSTALLATION.*

16. The Deputy Grand High Priest then presents the High Priest of the (new) Chapter to the Grand High Priest, saying :—

MOST EXCELLENT GRAND HIGH PRIEST:
I present you my worthy Companion ——
(nominated in the warrant,) to be installed High Priest of this (new) Chapter. I find him to be skillful in the Royal Art, and attentive to the moral precepts of our forefathers, and have therefore no doubt but

*The installation ceremony as here given, is intended to be used also for the annual installation of the officers of Chapters ; the omission of the words *in parenthesis*, and the corresponding change in the titles of officers, only being necessary. On the night appointed for the installation, the Chapter being opened in the Royal Arch degree, a Past High Priest, if one be present, and if not, some other officer appointed for the purpose, presents the High Priest elect to the presiding officer, making the changes already indicated.

he will discharge the duties of his office with fidelity.

17. The Grand High Priest having enquired for the necessary certificate of qualification, examined it, and found it satisfactory, addresses him as follows :—

MOST EXCELLENT COMPANION: I feel much satisfaction in performing my duty on the present occasion, by installing you into the office of High Priest of this Chapter. It is an office highly honorable to all those who diligently perform the important duties annexed to it. Your reputed Masonic knowledge, however, precludes the necessity of a particular enumeration of those duties. I shall therefore only observe, that by a frequent recurrence to the Constitution and General Regulations, and the constant practice of the several sublime lectures and charges, you will be best able to fulfill them ; and I am confident that the companions who are chosen to preside with you will give strength to your endeavors, and support to your exertions. I shall now propose certain questions to you, relative to the duties of your office, to which I must request your unequivocal answer.

I. Do you solemnly promise that you will redouble your endeavors to correct the vices, purify the morals, and promote the happiness of those of your brethren who have attained to this sublime degree?

II. That you will never suffer your Chapter to be opened, unless there be present nine regular Royal Arch Masons?

III. That you will never suffer either more or less than three brethren to be exalted in your Chapter at one and the same time?

IV. That you will not exalt any one to this degree who has not shown a charitable and humane disposition; or who has not made a considerable proficiency in the foregoing degrees?

V. That you will promote the general good of our Order, and, on all proper occasions, be ready to give and receive instructions, particularly from the General and State Grand Officers?

VI. That, to the utmost of your power, you will preserve the solemnities of our ceremonies, and behave in open Chapter

with the most profound respect and reverence, as an example to your companions?

VII. That you will not acknowledge or have intercourse with any Chapter that does not work under a constitutional warrant or dispensation?

VIII. That you will not admit any visitor into your Chapter who has not been exalted in a Chapter legally constituted, without his first being formally healed?

IX. That you will observe and support such by-laws as may be made by your Chapter, in conformity to the General Grand Royal Arch Constitution and the General Regulations of the Grand Chapter?

X. That you will pay due respect and obedience to the instructions of the General and State Grand Officers, particularly relating to the several lectures and charges, and will resign the chair to them, severally, when they may visit your Chapter?

XI. That you will support and observe the General Grand Royal Arch Constitution, and the General Regulations of the Grand Royal Arch Chapter under whose authority you act?

XII. That you will bind your successor in office to the observance of the same rules to which you have now assented?

Do you submit to all these things, and do you promise to observe and practice them faithfully?

Answer. I do.

Companions, let us kneel and invoke the blessing of Deity.

18. All the companions kneel, and the Grand Chaplain repeats the following

PRAYER.

Most Holy and Glorious Lord God, the Great High Priest of heaven and earth :

We approach thee with reverence, and implore thy blessing upon the companion appointed to preside over this (new) assembly, and now prostrate before thee. Fill his heart with thy fear, that his tongue and actions may pronounce thy glory. Make him steadfast in thy service; grant him firmness of mind; animate his heart, and strengthen his endeavors. May he teach thy judgments and thy laws; and may the

incense he shall put before thee, upon thine altar, prove an acceptable sacrifice unto thee. Bless him, O Lord, and bless the work of his hands. Accept us in mercy ; hear thou from Heaven, thy dwelling-place, and forgive our transgressions.

Glory be to God on high.

Response: As it was in the beginning, is now, and ever shall be, world without end. So mote it be. Amen.

19. The Grand High Priest will then administer the following obligation to the High Priest :—

I, —, do promise and swear that I will serve this Chapter as High Priest for the time that I have been elected: that I will perform all the duties appertaining to that office to the best of my abilities, and will support and maintain the Constitution of the Grand Chapter of *California*, and that of the General Grand Chapter of the United States. Amen.

20. The Grand High Priest will then cause the High Priest to be invested with the clothing and badges of his office, and will address him as follows:—

MOST EXCELLENT: In consequence of your cheerful acquiescence with the charges, which you have heard recited, you are qualified for installation as the High Priest of this Royal Arch Chapter; and it is incumbent upon me, on this occasion, to point out some of the particulars appertaining to your office, duty, and dignity.

The High Priest of every Chapter has it in special charge, to see that the by-laws of his Chapter, *as well as the General Grand Royal Arch Constitution*, and all the regulations of the Grand Chapter, are duly observed;—that all the officers of his Chapter perform the duties of their respective offices faithfully, and are examples of diligence and industry to their Companions;—that true and accurate records of all the proceedings of the Chapter are kept by the Secretary;—that the Treasurer keeps and renders exact and just accounts of all the moneys and other property belonging to the Chapter;—that the regular returns be made annually to the Grand Chapter;—and that the annual dues to the Grand Chapter be regularly and punctually paid. He has the

right and authority of calling his Chapter together at pleasure, upon any emergency or occurrence, which in his judgment may require their meeting. It is his privilege and duty, together with the King and Scribe, to attend the meetings of the Grand Chapter, either in person or by proxy; and the well-being of the institution requires that this duty should on no occasion be omitted.

The office of High Priest is a station highly honorable to all those who diligently perform the important duties annexed to it. By a frequent recurrence to the constitutions and general regulations, and a constant practice of the several sublime Lectures and Charges, you will be best enabled to fulfill those duties; and I am confident that the Companions who are chosen to preside with you, will give strength to your endeavors, and support to your exertions.

Let the *Mitre* with which you are invested, remind you of the dignity of the office you sustain, and its inscription impress upon your mind a sense of your

dependence upon God;—that perfection is not given unto man upon earth, and that perfect holiness belongeth alone unto the Lord.

The *Breast-Plate*, with which you are decorated, in imitation of that upon which were engraven the names of the twelve tribes, and worn by the High Priest of Israel, is to teach you that you are always to bear in mind your responsibility to the laws and ordinances of the institution, and that the honor and interests of your Chapter and its members, should be always near your heart.

The *various colors* of the *Robes* you wear, are emblematical of every grace and virtue which can adorn and beautify the mind; each of which will be briefly illustrated in the course of the charges to be delivered to your subordinate officers.

I now deliver into your hands the *Charter* under which you are to work. You will receive it as a sacred deposit, and never permit it to be used for any other purposes than those expressed in it.

I present you with the *Book of the Law*,

the great Light in every degree of Masonry. The doctrines contained in this sacred volume create in us a belief in the dispensations of Divine Providence, which belief strengthens our FAITH, and enables us to ascend the first step of the Grand Masonic Ladder. This faith naturally produces in us a HOPE of becoming partakers of the promises expressed in this inestimable gift of God to man; which hope enables us to ascend the second step. But the third and last being CHARITY, comprehends the former, and will continue to exert its influence, when Faith shall be lost in sight, and Hope in complete enjoyment.

I present you with the *Constitution* of the General Grand Royal Arch Chapter; the *Rules and Regulations* of the Grand Royal Arch Chapter of this State; and also with the *By-Laws* of your Chapter. You will cause all these to be frequently read and punctually obeyed.

And now, Most Excellent, permit me, in behalf of the Craft here assembled, to offer you our most sincere congratulations on your accession to the honorable station you

now fill. I doubt not you will govern with such order and regularity as to convince your companions that their partiality has not been misplaced.

Companions of——Chapter,—Behold your High Priest. [*They rise and bow, or, if the Installation be not public, salute him with the honors of Royal Arch Masonry.*] Recollect that the prosperity of your Chapter will as much depend on your support, assistance and obedience, as on his assiduity, information and wisdom.

You will now take charge of your officers, standing upon their right, and present them severally in succession to the Deputy Grand High Priest, by whom they will be presented to me for installation.

21. The High Priest of the Chapter will then present each of his officers in succession to the Deputy Grand High Priest, who will present the officer to the Grand High Priest, in the words already used in presenting the High Priest, making the necessary variation for the office. The Grand High Priest will administer an obligation similar to that administered to the High Priest, and after investing each officer with his clothing and badges, he will address him as follows:—

CHARGE TO THE KING.

EXCELLENT COMPANION: The important station to which you are elected in this Chapter, requires from you exemplary conduct; its duties demand your most assiduous attention; you are to second and support your chief in all the requirements of his office; and should casualties at any time prevent his attendance, you are to succeed him in the performance of his duties.

Your badge (*the Level surmounted by a Crown*) should remind you that although you are the representative of a King, and exalted by office above your Companions, yet that you remain upon a level with them, as respects your duty to God, to your neighbor, and to yourself; that you are equally bound with them, to be obedient to the laws and ordinances of the institution; to be charitable, humane, and just, and to seek every occasion of doing good.

Your office teaches a striking lesson of humility. The institutions of political so-

ciety teach us to consider the king as the chief of created beings, and that the first duty of his subjects is to obey his mandates:—but the institutions of our sublime degrees, by placing the King in a situation subordinate to the High Priest, teach us that our duty to God is paramount to all other duties, and should ever claim the priority of our obedience to man; and that however strongly we may be bound to obey the laws of civil society, yet that those laws, to be just, should never intermeddle with matters of conscience, nor dictate articles of faith.

The *Scarlet Robe*, an emblem of imperial dignity, should remind you of the paternal concern you should ever feel for the welfare of your Chapter, and the *fergency* and *zeal* with which you should endeavor to promote its prosperity.

In presenting to you the *Crown*, which is an emblem of royalty, I would remind you, that to reign sovereign in the hearts and affections of men, must be far more grateful to a generous and benevolent mind than to rule over their lives and fortunes;

and that to enable you to enjoy this pre-eminence with honor and satisfaction, you must subject your own passions and prejudices to the dominion of reason and charity.

You are entitled to the second seat in the council of your companions. Let the bright example of your illustrious predecessor in the Grand Council at Jerusalem, stimulate you to the faithful discharge of your duties; and when the King of Kings shall summon you into his immediate presence, from his hand may you receive a *crown of glory*, which shall never fade away.

CHARGE TO THE SCRIBE.

EXCELLENT COMPANION: The office of Scribe, to which you are elected, is very important and respectable. In the absence of your superior officers, you are bound to succeed them, and to perform their duties. The purposes of the institution ought never to suffer for want of intelligence in its proper officers; you will therefore perceive the necessity there is of your possessing such qualifications as will enable you to accomplish those duties which are incum-

bent upon you, in your appropriate station, as well as those which may occasionally devolve on you, by the absence of your superiors.

The *Purple Robe*, with which you are invested, is an emblem of *union*, and is calculated to remind you that the harmony and unanimity of the Chapter should be your constant aim; and to this end you are studiously to avoid all occasions of giving offence, or countenancing anything that may create divisions or dissensions. You are, by all means in your power, to endeavor to establish a permanent union and good understanding among all orders and degrees of Masonry; and as the glorious sun, at its meridian height, dispels the mists and clouds which obscure the horizon, so may your exertions tend to dissipate the gloom of jealousy and discord, whenever they may appear.

Your badge (*a Plumb-rule surmounted by the Turban*) is an emblem of rectitude and vigilance; and while you stand as a watchman on the tower, to guard your Companions against the approach of those

enemies of human felicity, *intemperance* and *excess*, let this faithful monitor ever remind you to walk uprightly in your station ; admonishing and animating your Companions to fidelity and industry while at labor, and to temperance and moderation while at refreshment. And when the Great Watchman of Israel, whose eye never slumbers or sleeps, shall relieve you from your post on earth, may he permit you in heaven to participate in that food and refreshment which is

“Such as the saints in glory love,
And such as angels eat.”

CHARGE TO THE CAPTAIN OF THE HOST.

COMPANION: The office with which you are entrusted is of high importance, and demands your most zealous consideration. The preservation of the most essential traits of our ancient customs, usages, and landmarks are within your province ; and it is indispensably necessary, that the part assigned to you, in the immediate practice of our rites and ceremonies, should be per-

fectly understood and correctly administered.

Your office corresponds with that of Marshal, or Master of Ceremonies. You are to superintend all processions of your Chapter, when moving as a distinct body, either in public or private; and as the world can only judge of our private discipline by our public deportment, you will be careful that the utmost order and decorum be observed on all such occasions. You will ever be attentive to the commands of your chief, and always near at hand to see them duly executed. I invest you with the badge of your office, and presume that you will give to your duties all that study and attention which their importance demands.

CHARGE TO THE PRINCIPAL SOJOURNER.

COMPANION : The office confided to you, though subordinate in degree, is equal in importance to any in the Chapter, that of your chief alone excepted. Your office corresponds with that of *Senior Deacon*, in the preparatory degrees. Among the duties required of you, the preparation and

introduction of candidates are not the least. As in our intercourse with the world, experience teaches that first impressions are often the most durable, and the most difficult to eradicate ; so it is of great importance, in all cases, that those impressions should be correct and just ; hence it is essential that the officer, who brings the blind by a way they knew not, and leads them in paths that they have not known, should always be well qualified to make darkness light before them, and crooked things straight.

Your *robe of office* is an emblem of humility, and teaches that in the prosecution of a laudable undertaking, we should never decline taking any part that may be assigned us, although it may be the most difficult or dangerous.

The *rose-colored tessellated Border*, adorning the robe, is an emblem of ardor and perseverance, and signifies that when we have engaged in a virtuous course, notwithstanding all the impediments, hardships, and trials, we may be destined to encounter, we should endure them all with fortitude, and

ardently persevere unto the end ; resting assured of receiving, at the termination of our labors, a noble and glorious reward. Your past exertions will be considered as a pledge of your future assiduity in the faithful discharge of your duties.

CHARGE TO THE ROYAL ARCH CAPTAIN.

COMPANION : The well known duties of your station require but little elucidation. Your office in the preparatory degrees corresponds with that of *Junior Deacon*. It is your province conjointly with the Captain of the Host, to attend the examination of all visitors, and to take care that none are permitted to enter the Chapter, but such as have *traveled the rugged path* of trial, and evinced their title to our favor and friendship. You will be attentive to obey the commands of the Captain of the Host, during *the introduction of strangers among the workmen* ; so that should they be permitted to pass your post, they may by him be introduced into the presence of the Grand Council.

The *White Banner*, entrusted to your care, is emblematical of that purity of heart and rectitude of conduct, which ought to actuate all those who pass the white veil of the sanctuary. I give it to you strongly in charge, never to suffer any one to pass your post, without the *signet of truth*.

I present you the badge of your office, in expectation of you performing your duties with intelligence, assiduity, and propriety.

CHARGE TO THE GRAND MASTER OF THE THIRD VAIL.

COMPANION: I present you with the *Scarlet Banner*, which is the ensign of your office, and with a sword to protect and defend the same. The rich and beautiful color of your banner is emblematical of *fervency* and *zeal*; it is the appropriate color of the Royal Arch Degree. It admonishes us that we should be fervent in the exercise of our devotions to God, and zealous in our endeavors to promote the happiness of man.

CHARGE TO THE GRAND MASTER OF THE
SECOND VAIL.

COMPANION: I invest you with the *Purple Banner*, which is the ensign of your office, and arm you with a sword, to enable you to maintain its honor.

The color of your banner is produced by a due mixture of *blue* and *scarlet*; the former of which is the characteristic color of the *symbolic* or *first three degrees of Masonry*, and the latter, that of the *Royal Arch Degree*. It is an emblem of *union*, and is the characteristic color of the intermediate degrees. It admonishes us to cultivate and improve that spirit of union and harmony, between the brethren of the symbolic degrees and the Companions of the sublime degrees, which should ever distinguish the members of a society founded upon the principles of everlasting truth and universal philanthropy.

CHARGE TO THE GRAND MASTER OF THE
FIRST VAIL.

COMPANION: I invest you with the *Blue Banner*, which is the ensign of your office,

and a Sword for its defence and protection. The color of your banner is one of the most durable and beautiful in nature. It is the appropriate color adopted and worn by our ancient brethren of the three symbolic degrees, and is the *peculiar characteristic* of an Institution which has stood the test of ages, and which is as much distinguished by the durability of its materials or principles, as by the beauty of its superstructure. It is an emblem of universal *friendship* and benevolence; and instructs us, that, in the mind of a Mason, those virtues should be as expansive as the blue arch of heaven itself.

CHARGE TO THE GRAND MASTERS OF
THE VAILS, AS OVERSEERS.

COMPANIONS: Those who are placed as Overseers of any work should be well qualified to judge of its beauties and defects. They should be capable of estimating the former, and amending the latter. This consideration should induce you to cultivate and improve all those qualifications with which you are already endowed, as well as to persevere in your endeavors

to acquire those in which you are deficient. Let the various *colors* of the *banners* committed to your charge admonish you to the exercise of the several virtues of which they are emblematic, and you are to enjoin the practice of those virtues upon all who shall present themselves, or the *work* of their hands, for your *inspection*. Let no work receive your approbation but such as is calculated to adorn and strengthen the Masonic edifice. Be industrious and faithful in practising and disseminating a knowledge of the *true and perfect work*, which alone can stand the test of the *Grand Overseer's Square*, in the great day of trial and retribution. Then, although every *rod* should become a *serpent*, and every serpent an enemy to this Institution, yet shall their utmost exertions to destroy its reputation or sap its foundation, become as impotent as the *leprous hand*, or as *water spilled upon the ground*, which cannot be gathered up again.

CHARGE TO THE TREASURER.

COMPANION : You are elected Treasurer of this Chapter, and I have the pleasure of

investing you with the badge of your office. The qualities which should recommend a Treasurer are *accuracy* and *fidelity* : accuracy in keeping a fair and minute account of all receipts and disbursements ; fidelity, in carefully preserving all the property and funds of the Chapter that may be placed in his hands, and rendering a just account of the same, whenever he is called upon for that purpose. I presume that your respect for the Institution, your attachment to the interests of your Chapter, and your regard for a good name, which is better than precious ointment, will prompt you to the faithful discharge of the duties of your office.

CHARGE TO THE SECRETARY.

COMPANION : I with pleasure invest you with your badge as Secretary of this Chapter. The qualities which should recommend a Secretary are *promptitude* in issuing the notifications and orders of his superior officers, *punctuality* in attending the Convocations of the Chapter, *correctness* in recording their proceedings, *judgment* in discrimi-

nating between what is proper and what is improper to be committed to writing, *regularity* in making his annual returns to the Grand Chapter, *integrity* in accounting for all moneys that may pass through his hands, and *fidelity* in paying the same over into the hands of the Treasurer. The possession of these good qualities, I presume, has designated you as a suitable candidate for this important office ; and I cannot entertain a doubt that you will discharge its duties beneficially to the Chapter, and honorably to yourself. And when you shall have completed the record of your transactions here below, and finished the term of your probation, may you be admitted into the celestial Grand Chapter of saints and angels, and find your name recorded in the book of life eternal.

CHARGE TO THE CHAPLAIN.

E. AND REV. COMPANION: You are appointed Chaplain of this Chapter; and I now invest you with this circular jewel, the badge of your office. It is emblematical of eternity, and reminds us that here is not

our abiding place. Your inclination will undoubtedly conspire with your duty, when you perform in the Chapter those solemn services which created beings should constantly render to their infinite Creator, and which, when offered by one whose holy profession is "to point to heaven, and lead the way," may, by refining our morals, strengthening our virtues, and purifying our minds, prepare us for admission into the society of those above, whose happiness will be as endless as it is perfect.

CHARGE TO THE GUARD.

GRAMPTON ACCESSION

BANCROFT LIBRARY

COMPANION : You are appointed Guard of this Chapter, and I invest you with the badge, and this implement of your office. As the sword is placed in the hands of the Guard, to enable him effectually to resist the approach of all *cowans and eavesdroppers*, and suffer none to pass or repass but such as are *duly qualified*; so it should morally serve as a constant admonition to us to set a guard at the entrance of our thoughts; to place a watch at the door of our lips; to post a sentinel at the avenue of our ac-

tions ; thereby excluding every unqualified and unworthy thought, word, and deed ; and preserving consciences void of offense towards God and towards man.

As the first application from visitors for admission into the Chapter is generally made to the Guard at the door, your station will often present you to the observation of strangers ; it is, therefore, essentially necessary that he who sustains the office with which you are entrusted, should be a man of good morals, steady habits, strict discipline, temperate, affable, and discreet. I trust that a just regard for the honor and reputation of the institution, will ever induce you to perform with fidelity the trust reposed in you ; and when the door of this earthly tabernacle shall be closed, may you find an abundant entrance through the gates into the temple and city of our God.

ADDRESS TO THE HIGH PRIEST.

M.: E.: COMPANION: Having been honored with the free suffrages of the members of this Chapter, you are elected to

the most important office which it is within their power to bestow. This expression of their esteem and respect should draw from you corresponding sensations ; and your demeanor should be such as to repay the honor they have so conspicuously conferred upon you, by an honorable and faithful discharge of your duties. The station you are called to fill is important, not only as it respects the correct practice of our rites and ceremonies, and the internal economy of the Chapter over which you preside, but the public reputation of the Institution will be generally found to rise or fall according to the skill, fidelity, and discretion with which its concerns are managed, and in proportion as the characters and conduct of its principal officers are estimable or censurable.

You have accepted a trust, to which is attached a weight of responsibility that will require all your efforts to discharge honorably to yourself and satisfactorily to the Chapter. You are to see that your officers are capable and faithful in the exercise of their offices. Should they lack

ability, you are expected to supply their defects: you are to watch carefully the progress of their performances, and to see that the long-established customs of the Institution suffer no derangement in their hands. You are to have a careful eye over the general conduct of the Chapter; see that due order and subordination are observed on all occasions; that the members are properly instructed; that due solemnity be observed in the practice of our rites; that no improper levity be permitted at any time, but more especially at the *introduction of strangers among the workmen*.

In fine, you are to be an example to your officers and members, which they need not hesitate to follow; thus securing to yourself the favor of heaven, and the applause of your brethren and companions.

ADDRESS TO THE OFFICERS GENERALLY.

COMPANIONS IN OFFICE: Precept and example should ever advance with equal pace. Those moral duties which you are required to teach unto others, you should never neglect to practice yourselves.

Do you desire that the demeanor of your equals and inferiors towards you should be marked with deference and respect? Be sure that you omit no opportunity of furnishing them with examples in your own conduct towards your superiors. Do you desire to obtain instruction from those who are more wise or better informed than yourselves? Be sure that you are always ready to impart of your knowledge to those within your sphere who stand in need of, and are entitled to receive it. Do you desire distinction among your companions? Be sure that your claims to preferment are founded upon superior attainments; let no ambitious passion be suffered to induce you to envy or supplant a companion who may be considered as better qualified for promotion than yourselves; but rather let a laudable emulation induce you to strive to excel each other in improvement and discipline; ever remembering that he who faithfully performs his duty, even in a subordinate or private station, is as justly entitled to esteem and respect as he who is invested with supreme authority.

Bancroft Library

ADDRESS TO THE CHAPTER AT LARGE.

COMPANIONS : The exercise and management of the sublime degrees of Masonry in your Chapter hitherto are so highly appreciated, and the good reputation of the Chapter so well established, that I must presume these considerations alone, were there no others of greater magnitude, would be sufficient to induce you to preserve and perpetuate this valuable and honorable character. But when to these is added the pleasure which every philanthropic heart must feel in doing good, in promoting good order, in diffusing light and knowledge, in cultivating Masonic and Christian charity, which are the great objects of this sublime Institution, I cannot doubt that your future conduct, and that of your successors, will be calculated still to increase the lustre of your justly esteemed reputation.

May your *Chapter* become *beautiful* as the TEMPLE, *peaceful* as the ARK, and *sacred* as its *most holy place*. May your oblations of *piety* and *praise* be *grateful* as the INCENSE ; your love *warm* as its *flame*, and your char-

ity diffusive as its fragrance. May your hearts be pure as the ALTAR, and your conduct *acceptable* as the OFFERING. May the exercise of your CHARITY be as constant as the returning wants of the distressed *widow* and helpless *orphan*. May the approbation of Heaven be your encouragement, and the testimony of a good conscience your support; may you be endowed with every good and perfect gift, while *traveling the rugged path of life*, and finally be *admitted within the vail* of heaven, to the full enjoyment of life eternal. So mote it be. AMEN.

22. The officers and members of the Chapter will then pass in review in front of the Grand Officers, with their hands crossed on their breasts, bowing as they pass.

23. The Grand Captain of the Host then makes the following

PROCLAMATION.

In the name of the Most Excellent Grand Chapter of the State of *California*, I hereby proclaim Chapter, No. *53*, to be legally constituted and dedicated, and the officers thereof duly installed, with the

Grand Honors of Masonry, by three times three.

24. The public Grand Honors are then given.

25. AN ODE may be sung.

26. BENEDICTION by the Grand Chaplain : after which, the procession returns to the Chapter room, the Grand Officers retire, and the Chapter is closed by its own officers.

NOTE.—The proclamation for the annual installation differs from the above in this — by substituting after the word “proclaim,” the following : “the officers of Chapter, No. . . . , to be duly installed for the ensuing Masonic year, with the Grand Honors,” &c.

MASONIC DOCUMENTS.

I.

Form of a Petition for a Dispensation to Open and Hold a New Chapter.

*To the Most Excellent Grand High Priest of the Grand Chapter
of the State of California:*

[Date.]

WE, the undersigned, being Royal Arch Masons in good standing, and having the prosperity of the Royal Craft at heart, are anxious to exert our best endeavors to promote and diffuse the genuine principles of Royal Arch Masonry, and for the convenience of our respective dwellings, and other good reasons, us thereunto moving, we are desirous of forming a new Chapter at, in the of, to be named Chapter.

We, therefore, pray for a Dispensation empowering us to open and hold a regular Chapter at aforesaid, and therein to discharge the duties and enjoy the privileges of Royal Arch Masonry, according to the landmarks and usages of the order, and the Constitution and laws of the Grand Chapter.

And we do hereby nominate and recommend Companion A.... B.... to be our first Most Excellent High Priest; Companion C.... D.... to be our first King, and Companion E... F.... to be our first Scribe.

And should the prayer of this petition be granted, we do hereby promise a strict conformity to the Constitution, laws, and edicts of the Grand Chapter of the State of California, and to the

Constitution of the General Grand Chapter of the United States, so far as they may come to our knowledge.

[This Dispensation must be signed by not less than *nine* Royal Arch Masons.

It may be presented to either the Grand or Deputy Grand High Priest, and must be accompanied by dimitts from the several Chapters of which the petitioners were last members ; the certificate of the Grand Lecturer that the Companion recommended for M. : E. : High Priest is qualified to confer the degrees in accordance with the work and lectures adopted by the Grand Chapter ; and must also be accompanied with the recommendation of the nearest Chapter working under a warrant of Constitution ; which recommendation should be in the following words : —

II.

Form of Recommendation.

To the Most Excellent Grand High Priest of the Grand Chapter of California:

At a regular convocation of Chapter, No., holden at, on the day of, A. L. 587 , A. I. 240 —

The petition of several Companions, praying for a Dispensation to open a new Chapter at, in the of, was duly laid before the Chapter, when it was

Resolved, That this Chapter, being fully satisfied that the petitioners are Royal Arch Masons, in good standing, and being prepared to vouch for their moral character and Masonic abilities, does, therefore, recommend that the Dispensation prayed for be granted to them.

A true copy of the records.

....., *Secretary*.

DATE OF ROYAL ARCH DOCUMENTS.

Each of the systems of Masonry has a date peculiar to itself, and which, as referring to some important event in its history, is affixed to its official documents. Thus the epoch of the creation of light in the beginning of the world, according to the Mosaic cosmogony, has been assumed, for a symbolical reason, as the era of Ancient Craft Masonry, and hence all documents connected with the first three degrees are dated from this period, which date is found by adding 4000 to the vulgar era, and is called the year of light, or *Anno Lucis*, usually abbreviated A. : L. :—thus the present year, 1878, in a Masonic document of the symbolic degrees, would be designated A. : L. : 5878.

Royal Arch Masons use this date also, but in addition to it they commence their peculiar era with the year in which the building of the second temple was begun, at which time their traditions inform them that a discovery important to the craft was made. They call their era the year of the discovery, or *Anno Inventionis*, sometimes abbreviated A. : I. : or A. : Inv. : The second temple was commenced 530 years before Christ, and hence the Royal Arch date is found by adding that number of years to the Christian era. Thus the present year, 1878, in a Royal Arch document, would be designated Anno Inventionis 2408, and combining the two Masonic eras, such a document would be properly designated thus: "Anno Lucis 5878, and Anno Inventionis 2408," or, "in the Year of Light 5878, and of the Discovery, 2408."

The above is from Mackey's Book of the Chapter, and answers the purpose well, provided one can at all

times remember the number of years before Christ that the second temple was commenced. But a better plan, and one which particularly commends itself to the Royal Arch Mason, is to keep in mind certain *facts* developed in the degree, and apply those facts in determining the year required, viz: Very important deposits were made in the year of the world, 3000; they remained *hidden* for the period of 470 years. This gives a total of 3470 years, which subtracted from the current year of light, 5878, (taking the present for illustration), gives 2408—the year of discovery.

$$1878 + 4000 = 5878$$

$$3000 + 470 = 3470$$

$$A. L. 5878 - 3470 = A. I. 2408.$$

